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"commit the offender" not exceeding 20 days. Such legislation would virtually place our Republic under continuous martial law in times of peace and the victims would be our children.

The detailed harshness contained in the act is almost unbelievable. Thus the regulations connected with "detention" or jailing provide that if a child escapes he "may be arrested without warrant" and taken back and "detained for such additional period not exceeding 20 days as the court may deem fit to order." Some of us have thought that we lived in a free country and hoped to see our freedom perpetuated on behalf of our children and humanity. The above would indicate that our ideals are rapidly deteriorating.

Sec. 23 provides for an enormous staff of military officials of different grades. Why should the military of our land so belittle the intelligence of the American people by thus seeking to fasten their trade on our citizenship?

The portions of the bill conferring authority on the President in times of peace to make appointments and grant commissions to officers in connection with the proposed organization give him a sweeping military power such as hardly any potentate is permitted to wield in any civilized country. Among other things he is authorized to appoint commissioned officers to the grade of second lieutenant of the citizen army and navy "from graduates of institutions having military or naval training." There will be such an enormous demand for officers of the suggested tremendous military organization that the tendency will be to encourage the growth of military academies or institutions all over the country. It needs no prophet to discern that the whole operation of the bill would in less than a single generation tempt our young men and boys from gainful pursuits into illusive and expensive militarism.

Sec. 36 provides that "the arms, ammunition, equipment, and other military and naval supplies necessary for the training provided for by this act shall be issued in such quantities as may be prescribed by the Secretary of War or the Secretary of the Navy," etc. Here we see where our armament and munition friends expect to secure their reward in connection with arming several millions of boys. Their larger profits will undoubtedly come later.

Sec. 39 provides for the control of the War Department over our boys, and relates to the personnel of the officials who shall have charge; also "that the continental limits of the United States shall be divided into 50 inspection districts, and there shall be an officer of the army," etc., "appointed as inspector of said inspection district," and that there shall be detailed from the regular army district commandants in connection therewith. What are our legislators thinking about in preparing to thus place the whole country under a military régime?

Conscription, which this bill practically calls for, is bad enough for adults, but infinitely worse for our children.

While the drastic nature of this bill should be enough to kill it, the mere suggestion or discussion of such legislation in our national Senate is pernicious and carries with it a dangerous disregard of the civil and religious liberty which has been granted by the Constitution of

the United States. The sin of teaching children what has been called for them, "the art of assassination," need hardly be commented upon.

Our militarists are becoming very bold. It is difficult to determine the secret springs from whence this bill has originated. I have referred to but a few of its evils. It should be immediately protested against.

## SMOKE

By SAMUEL BERNARD

PA, MA, and my sister Louise were discussing at supper the recent happenings of the war.

"I tell you," continued pa, "Germany wants us to get into the fray, because then we'd need for ourselves all the ammunition we make and would stop exporting it to England or Russia. Our navy and army is a joke in comparison with the huge army and navy of Germany."

"But does not Germany consider our possibilities?" asked sister Louise. "Would we not in casting our lot with the allies make certain the defeat of Germany?"

"Well," pa replied, "a girl of your age shouldn't bother your head about the possible solution of these world problems. They are properly handled by men of wide information and experience in national and international affairs, men who possess great wisdom—"

"They are properly handled by men who possess great wisdom?" mother interrupted. "One would suppose that men possessed of great wisdom would know of a less devilish way of settling an argument than by setting one band of innocent men to murder with the most deadly weapons they can conceive another band of equally innocent men. What do they settle when they drench the fields with the blood of the dear boys of the nation? These wise men don't want us mothers to have a voice in the government, for well they know we wouldn't put up with having our sons sent as cattle to the slaughter pen. You talk about your wise men! Could women have done worse?"

There was silence.

Supper over, I took my pipe from the mantelpiece, filled it with tobacco, lit it and sat down, puffing liberally. . . . There she stood. . . . What a wonderful creature of a great Creator! . . . How gracious and fascinating! . . . What great passionate attraction, . . . a being of absolute perfection. . . . Yet—she looks dejected. She is crying as if she were as helpless as a child. Her golden hair is disheveled. Her clothes are torn to shreds. She is shedding bitter tears, which mix with the blood running so freely from her bruised body.

I wanted to get near her, but I couldn't move.

"Who are you?" I murmured in amazement.

"So you, you also have forgotten me." . . .

"Pray tell me who— . . . Ah! Goddess of Liberty!"

"Goddess of Liberty!" she repeated in a voice of extreme sadness. "A Goddess once was I to many. For liberty they cheerfully endured great hardships. Nay, for me, for liberty, they said they would gladly give their very lives. Then they were leaders in world progress. Then they worked for the betterment and happiness of themselves and their brothers in all lands. Now you see them determined to kill, to slaughter their

brothers and comrades. You see them as cattle, following blindly their military leaders to their own ruin. What do these military leaders think they will settle by destroying what it has taken ages to build, and by killing off the best manhood, leaving the feeble to be the fathers of the future generation? If only those responsible for this hell would be the sacrifice! What human anguish, big crops of cripples, big crops of widows, the loser and winner will have alike!

"And now, my last hope: this great nation! Imbued with my spirit, the country where I still exist, the land of liberty, the only ray of hope to the children of all mankind, here where one can still enjoy the happiness

of peace and where all should realize the horrors of war! The men who control the affairs of this great and happy nation in these dark hours, the leaders; shall they show a humane way to settle differences? Or are they willing to follow the others on the road that can only lead to the cursed inferno?" . . .

"Dear, what is the matter?" mother insisted.

"What! Were you crying?" father asked.

"What is this?" asked sister Louise, looking at me surprised.

"I dreamed," I stammered brokenly, "just a pipe dream, I guess."

## THE FELLOWSHIP OF RECONCILIATION

By ONE OF ITS MEMBERS

OUT of the news of events in the world today such a name as The Fellowship of Reconciliation strikes strangely on the eye. It stands for a movement which has sprung up in England during the past year of war, a movement which is spreading in belligerent and neutral countries alike in Europe, and which is on foot in the United States. The rapidity with which it has become international is evidence that its challenge is calling out a response that seems to have been latent and waiting to answer. In the words of its title the members have phrased their sense of the deepest needs of a humanity obsessed with the thought of war—a world embroiled in a confusion of conflicts within and without national borders.

More than a campaign for peace between nations is implied in the position of the Fellowship. United in it are men and women in all walks of life, who believe war between States simply a natural product of the constant struggle between classes and commercial factions, internal and external, a struggle for self-interest rather than social interest. Such a recognized condition of increasing unrest and strife, they hold, is a clear indictment of nations that call themselves Christian, just a plain failure to apply the ideal of universal brotherhood in actual affairs. Co-operative good will is not a hope for an improbable golden age, they contend further, but the only practical course of constructive action, private or public, here and now, if we are to escape worse waste of wealth, energy, and men.

The members, therefore, declare themselves unable to take part in any war or training for war, as to do so would be a denial of the value of the individual and of the Christian assertion of faith in love as a regenerative force. They refuse to attempt to advance human brotherhood by a method of hate which defeats its own end. They are allying themselves, instead, to undertake a work of reconciliation, and to attack the problems of substituting the spirit of friendliness for enmity between classes and races and in commercial and national life. In the contrast between the fact of antagonism and the ideal of co-operation, they admit no excuse for compromise, feeling it, instead, to be a challenge to people who believe in such an ideal to act according to its full implications.

Wage-workers and people of wealth, employers and labor leaders, bankers and business men, members of various professions, socialists and political conservatives, ministers, and people who had turned away from the churches, are together in this endeavor to interpret and advance the social teaching of Christ and in His spirit. Born less than a year ago at Cambridge University, England, in a conference of men and women of varying creeds, the movement has spread from a small group to include several thousands. It is not an organization for the purpose of pushing propaganda. Names have not been featured in connection with it, because it was desired to make the movement an individual one, and not to attract members through the advertising of personalities. Growth has come despite the fact that it is not the aim of the Fellowship to press for a large inactive membership, but to bring in touch people who, accepting the principle fully for themselves, will give time to thinking out what they involve and seriously set themselves to apply their conclusions.

Even in a time of active warfare, when to assert the super-national ideal is to be called a traitor and to face physical danger, the movement has spread on the continent and struck root in India. Abroad, the members have carried it forward in the face of misrepresentation, suspicion, and occasional violent persecution largely due to fear of anything that might interfere with recruiting. Some have had to give up positions in business, in church, in social service, and in educational institutions. Others have made voluntary changes in their standards of personal or business life, because they felt it necessary to express a real spirit of brotherhood. The experience has been that an important factor for the wider extension and appeal of the Fellowship has been such acceptance of risk and material sacrifice.

The position is not merely negative, and does not imply an argument for what is generally known as the philosophy of non-resistance in all circumstances. Membership involves not only refusal to serve in an army or navy and opposition to increase of armaments, but a positive stand for the concrete expression of co-operative international good will as the right governmental policy. Further, it involves personal and collective effort for the application of the same principle in all affairs, indus-